The Southern PATRIOT

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Call for Pilgrimage to Capitol to Prod Eisenhower

The region-wide campaign of lawlessness embarked upon by white supremacists in the South has not been rebuked by President Eisenhower or any official high in his Administration.

Although the President makes frequent golfing trips to Georgia and recently spent a considerable time in Thomasville, Ga., he has yet to acknowledge the crisis in racial relations.

On Feb. 1 presidential assistant Sherman Adams disclosed that the White House had rejected a request from Rev. M. L. King, Jr., for the President to deliver a major speech on desegregation in the South.

Testifying before the House Civil Rights Committee, Attorney General Brownell made scant mention of the disturbances. He devoted most of his time asking for the right to file civil suits against offenders. He said the power to take criminal action which his office already possesses is often "too harsh" and "awkward"—since the offenders were usually "respected local officials."

Brownell's solicitude and Eisenhower's silence may have an oddly bipartisan political motive. One, since the Democrats have control of both houses of Congress and the Southerners have control of the Democratic Party machinery, there is no sense in jeopardizing "more important" legislation by speaking out.

Two, the November election in which Eisenhower made great inroads into the Solid South has revived the Republican hopes of establishing a two-party Dixie. The strategists fear that any principled stand on racial issues would destroy their toehold.

They ignore the fact that much of the GOP vote was anti-Eastland, anti-Dixiecrat. Presumably they hearken to the moneyed, Texas variety of Republican-sympathizer. And indeed, an immediate party target is the special election for U. S. Senator to be held shortly in Texas. Under the rule that top man wins—majority or not—the lone Republican contender there is given a fair chance against a divided Democratic field. And should he win, the GOP would get control of the Senate.

No one who lives in the South and who seeks by the **bomb's early light** to see if the flag is still there can be impressed by such reasons of political expediency. And therefore, in New Orleans, on Feb. 14—even as a dynamite-laden suitcase exploded in Clinton, Tenn.—the Rev. M. L. King sounded a call for a "mass pilgrimage to Washington" unless Eisenhower speaks out.

He predicted that "thousands of Negroes, joined by thousands of whites" would make the journey. He said it would not be "a political march, but a pilgrimage that would be rooted in deep spiritual faith."

Back in the forties the threat of a "march on Washington" forced enactment of a wartime FEPC. But judging from the moral opaquity now prevalent in the nation's capital, the proposed pilgrimage will have to take place if any attention is to be gained.

HAPPY BIRTHDAY—Smiling Cecelia Rose Rollins, whose father is the Rev. J. Metz Rollins of Tallahassee, celebrated her fifth birthday on Jan. 19. The same day Reverend Rollins was threatened with death if he rode the buses. He rode. (See more details on the Tallahassee situation on page 2.)

Koinonia Bombed; Damage Is Severe

Nearly $7,000 damage was done at Koinonia Farm in Americus, Ga., on the night of Jan. 14 as terrorists bearing dynamite made their worst assault so far on the interracial agricultural cooperative. The farm's roadside market was

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President, Congress Petitioned by SCEF

The SCEF board of directors, meeting in Atlanta on Feb. 3, petitioned President Eisenhower and Congress to adopt federal statutes to promote the process of orderly change in Southern racial relations.

The statement declared:

"We believe in education and we deprecate resort to violence, threat and intimidation as currently used to thwart the emergence of democratic changes.

"We commend the restraint which, in many instances, has been as impressive as its opposite; and we urge upon all elements in our society support of legal and constitutional channels of action.

"Because we believe in orderly change, we advocate the recognition of the right of Negro citizens to vote, and we look with profound concern upon the proposals of officials in many localities and of organizations which are seeking to purge Negro voters from registration lists.

"We respectfully urge the national Congress at its present session to enact civil rights legislation which will implement the recommendations of President Eisenhower. And we request the President to reinforce those recommendations to the Congress by appropriate declaration to the general public of his position. . . ."

Those in attendance at the board session were SCEF President Aubrey Williams, E. D. Nixon and Charles G. Gomillion, all of Alabama; Donald Stephens of Delaware; Albert E. Barnett, William A. Calder, John Wesley Dobbs and Mrs. Harry M. Gershon of Georgia; Lewis S. C. Smythe of Kentucky; James A. Dombrowski and Mrs. Fred Zengel of Louisiana; Mr. and Mrs. Lincoln Barker, Myles Horton, Herman H. Long and Mrs. Howard L. Parsons of Tennessee; James L. Hupp and Rudolph Moses of West Virginia.

A MODEST PROPOSAL

Let's Not 'Brainwash' Brotherhood

By Alfred Maund

In New Orleans the White Citizens Council protested celebration of Brotherhood Week in the schools—objected to such "brainwashing." And maybe they have a point.

Maybe our civilization has grown too complex for the idea of Brotherhood to have meaning. In the interests of clear thinking, such pious occasions as Brotherhood Week might well be abandoned.

Too often the public shows of Brotherhood take on the murky character displayed by an encampment of white churchwomen held recently in a Southern city. They assembled to Witness for Christ, and to assist them, they invited a Negro woman nationally prominent in religious work. After a hard day of Witnessing for Christ, the ladies adjourned for supper. Not only was their Negro guest denied a seat at the table, she was not allowed to eat on the premises of the church-owned camp.

More primitive cultures attached a great deal of importance to the ritual of "breaking bread." A visitor to the tribe council ate first and then participated in the pow-wow, the belief being that a shared meal insured true and amicable discourse.

But the world is spinning too fast for simple, barbarous customs to prevail. Today's church, as Witness and as Host, must usually stand like a two-faced totem, peering in opposite directions for its perspective. (And let it be said to the credit of the White Citizens Councils: they would not have been so inconsistent as the white churchladies cited above; they wouldn't have invited any Negroes in the first place.)

However, some one might contend that the world's mad whirl is bringing us, nilly-willy, to a point where Universal Brotherhood will be inevitable, if only as the alternative to total destruction. Yet consider this photograph which was distributed to the newspapers of the country for use during Brotherhood Week not too long ago: A white soldier and a Negro soldier were pictured working together in perfect harmony. Good enough. But what were they doing? They were loading a massive, murderous cannon. The Brothers at whom this weapon was pointed were not shown.

Uncivilized man made no bones about the business of going to war. His battle dress was designed to make him look as inhuman as possible, both to inspire fear and to brace his own will; he specifically renounced kinship with the enemy.

Brotherhood Week occurs in the month of birth of two great American presidents. But this is tinkling symbolism unless one has a sensible appreciation of the "brotherly" acts for which Washington and Lincoln are esteemed.

Washington, the wealthy, cultured plantation owner, could hardly have thought himself the "brother" of the Negro whose slavery he opposed, or of those slaves his last will and testament freed. His feeling was likely more remote—but at the same time more profound. He possessed the imagination to see the similar human characteristics he and the slave shared. This similarity did not have the strength of brotherhood; it had the greater strength of implying **himself** in chains.

By the same, admittedly, presumptuous, reconstruction of history, Lincoln was not asserting Brotherhood in issuing the Emancipation Proclamation. He was identifying the slaveholder with the land speculator and the banker who had, in the past, treated Lincoln's family little better than cattle.

The nobility of the two Presidents lay in their ability to see themselves in others and to conceive of their self-interest in "multiple" terms.

In short, selfishness—sublimely egotistical selfishness—is the soil of tolerance and the seed of social reform. And the flower of virtue is the deed which risks discomfort to the fleshly self in order to enhance the dignity of the self's images.

The hard individual who declares, "I'll fight in the streets for their rights, but be damned if I'll invite them into my living room," may be closer to beatitude than the sedate soul who prates of the "Brotherhood of man under God," yet refuses to worship with or sit beside his "Brother" of darker hue.

To apply the foregoing dictum to the Southern scene, one need only point out the obvious: The curse of the region has been the general failure of the white population to recognize the Negro's humanity, and this failing, in turn, has obscured the humanity of the whites. The white light of federal law—if nothing else—now makes mutual recognition possible. The task is to stir the imaginations of both races to "share" situations, and to foster leadership that is determined to better both situations.

Brotherhood, as presently promoted, is too ambiguous a banner for action; Brotherhood, purely defined, cannot be realized under prevailing conditions. Far from being made a catch-word, it should be cherished in private as a prayer-word to describe the stage to which our present struggles may allow a future generation to aspire.

COURAGEOUS MISS. EDITOR COMPILES SATIRIC WRITINGS

P. D. East, the blithe satirist who edits the Petal Paper in Petal, Miss., has collected some of his pungent attacks on racism into a volume that is now available at 50 cents per copy.

This young white newspaperman—a native Mississippian—has managed for several years to needle the White Citizens Councils and their pretensions, and still survive.

His humorous style, of itself, would deserve commendation. His unassuming courage makes his work unique in Southern journalism. The SCEF has purchased a number of copies of his book to distribute in Mississippi. We urge our readers to obtain copies of their own by writing the author.

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White Students Join Tallahassee Battle

The "passenger assignment" ordinance adopted in Tallahassee to circumvent seating integration was challenged by a group of young whites and Negroes on Jan. 10. Of the six making the test, three were arrested and three held as material witnesses.

The incident—which involved two students at all-white Florida State University—brought to public attention the degree of support FSU had been giving the bus boycott led by the Inter-Civic Council.

On Jan. 23 a white graduate student spoke at an ICC rally, urging the election of a Negro minister who is candidate for city commissioner. FSU announced that the student would not be readmitted for the new term starting Feb. 7. And other students were warned not to participate in ICC projects. The FSU student newspaper countered by urging its fellows to do so. State legislators barged into the matter with demands that the department of education see to it that white students ousted for helping the boycott be denied admittance to any institution of higher learning in Florida.

Suh,

Here's Sweet MUSIC!

Yes, YOU too, can be

SUPERIOR

Join The Glorious Citizens Clan

Next Thursday Night!

What? Worried about being socially acceptable?

Learning to play the piano by ear? Taking dancing lessons? Using the right toothpaste?

Possibly taking a course in public speaking? Want to be the life of the party? No need to worry anymore! The grand opportunity now awaits you!

Join The CITIZENS CLAN and BE SAFE From SOCIAL WORRIES

(Absolutely No Coupons Are Needed)

BE SUPER-SUPERIOR

Compare These 10 Freedoms with other Old Fashioned Offers

- Freedom to interprete the Constitution of the United States to your own personal advantage!
- Freedom to hunt "Blackbirds" with no bag limit, and without fear of prosecution! (To date no member of the Clan has been convicted for killing a nigger)
- Freedom to sit on a jury in behalf of your fellow members!
- Freedom from worry and fear if you happen to sit before a jury!
- Freedom to exercise a great Southern privilege: TO EXERT ECONOMIC PRESSURE!
- Freedom from fear of having economic pressure exerted against you!
- Freedom to yell "Nigger" as much as you please without your conscience bothering you!
- Freedom to wonder who is pocketing the five dollars you pay to join!
- Freedom to take a profitable part in the South's fastest growing business: Bigtory!
- FREEDOM TO BE SUPERIOR WITHOUT BRAIN, CHARACTER, OR PRINCIPLE!

(Many Other Freedoms, Too... Only A Few Listed Above)

- - This Wonderful Offer Open To White Folk Only - -

Other Items To Keep In Mind

Remember:	No Niggers allowed! (Not even "good" Niggers can join this SUPERIOR Clan.)	**Remember:**	Not to join could mean you're a Nigger Lover!
Remember:	You, too, can be SUPER SUPERIOR!	**Remember:**	The Time: 7:30 P. M., Thursday, March 22nd
Remember:	For only five dollars, GUARANTEED SUPERIORITY!	**Remember:**	The Clan needs YOU—But most of all, YOU may need the Clan!

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